THE DOCTRINE OF THANKFVLNESSE: OR, ISRAELS TRIVMPH, Occasioned by the destruction of *Pharaoh* and his hoste, in the Red-Sea.

A Sermon preached in the Parish Church of All-Saints in Northampton. Nouemb. 5. 1618.

By *Ieremiah Lewis*, Preacher of Gods Word there.

LVKE 19. 40.

If these should holde their peace, the stones would immediately cry out.

Beneficiorum memoria senescere non debet. *Sen.*

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TO THE RIGHT *WORSHIPFVLL* the Mayor, Iuſtices, and the whole body of the Incorporation of the Towne of *Northampton*, I. L. wiſheth outward proſperity, inward peace, and eternall happineſſe.

Right Worſhipfull and welbeloued, One part of that report which our Sauiour Chriſt gaue of the Church of Sardis, Reu. 3. 1. *I may fitly giue of you*, Thou haſt a name that thou liueſt. A good name is better then precious oyntment, Eccl. 7. 3. *Some haue it, for they deſerue it, and good reaſon deſert ſhould be reſpected: Some haue it,* (preterea nihil) *they deſerue no ſuch matter; ſo had the Church of* Sardis, *for though ſhe were reported to liue, yet ſhe was indeede dead: This I dare not affirme of you, for I hope better things, that there is grace,* (*though I feare in ſome it be ready to dye*) *that the holy fire of godly Zeale is in you, though raked vp in the embers, much abated through ſelfe-*

selfe-loue, and worldlinesse; so that God hath a controuersie with you, for that fault which was found in Ephesus, *the losse of your first loue,* Reu. 2. 4. Remember from whence thou art fallen, repent, and doe thy first workes. *To which purpose I haue suffered this Sermon to come forth into light:* 1. *Partly to testifie my hearty-thankefulnes vnto you, for your tender loue euer towards me.* 2. *Partly to stirre you vp to thankefulnes for God his especiall fauours towards you.* 3. *Partly for probation of your iudgements (which may incourage or discourage me from a greater intended paines.) And this, (to omit the common Apologie of importunity) is the cause of bringing this small Treatise into publike. There is I confesse, who hath greater right to challenge the patronage of this Sermon, (if it were worthy the taking notice of) but because offences are greater or lesser, according to the per[illegible] offended; therefore fearing lest I should be deficient in this first experiment, I reserue for him a matter of more mature deliberation. The good which any wayes may be drawne hence is chiefly intended to you; for whose increase in grace I daily striue with God in my prayers. Farewell.*

Your seruant, in all spirituall seruice,

IEREMIAH LEWIS.

THE DOCTRINE OF THANKFVLNES:

Or,

Iſraels triumph, occaſioned by the deſtruction of Pharaoh *and his hoſte, in the Red-Sea.*

EXOD. 15. 1.

Then ſang Moſes *and Iſraell, &c.*

THis Chapter may moſt fitly be diuided into two parts.

The firſt containes a hymne of praiſe, and *ſong of ſolemne Thankeſgiuing*, performed by *Moſes* and Iſraell, vnto the Lord, for their great and generall deliuerance from tyrannizing *Pharaoh*, and his cruell hoſte, diſcourſed of to the 22. verſe.

The ſecond, containes the further iournying of

the children of Iſraell, with certaine accidents that befell vpon the ſame.

1 The firſt, well befits the occaſion of our preſent meeting, and therefore ſhould take the deeper impreſſion in our hearts, to moue to the like practiſe. 1. God hath his Iſraell, his Church, in this Land. 2. This Iſraell hath her *Pharaoh*, and his curſed Impes, *viz.* the Pope of *Rome*, that Antichriſt, Prieſts and Ieſuites, with many antichriſtian fauourites. 3. This day they muſtered their forces, ſent them abroad, and gaue them charge concerning our ruine. 4. This day was Mount-*Sion* kept ſafe, and deliuered from the hands of thoſe that roſe vp againſt her. Let the practiſe of Iſraell be an inſtruction to this Iſraell of God, that King and ſubiect, Miniſter and people, Superiour and inferiour powers, may ſing a ſong of thankefulnes vnto the Lord, *The Horſe and the rider is throwne into the Sea.*

When the arme of God brings ſaluation to his Church, diſtreſſed and diſtracted through her enemies crueltie, and ſeeming-vnauoidable mallice; let not then the ſpouſe of Chriſt ſleepe in ſecurity, nor paſſe-by theſe loue-tokens without due reſpect; but let the heart indite, the hand write, the tongue vtter the praiſes of the Almighty, to make his name knowne to his aduerſaries, that the Nations may tremble at his preſence.

Iſraels deliuerance we can paralell, this dayes ſaluation of the royall bloud, the renowned Nobility, the famous Gentrie, and the chiefe and furtheſt of the intent, the flouriſhing Church of God in this Land, from the cruell iawes of the Lyon, and pawes

of

of the Beare, from that deepe plot of the Gunpowder-treaſon, framed in the forge of Hell, allowed in the Church of *Rome*, to be hatched in *Brittaine*, may make vs cry out with the Prophet, and ſay, ſince the beginning of the world men haue not heard, neither perceiued by the eare, nor ſeene with the eye, a more barbarous cruelty intended, nor a ſtranger deliuerance effected.

O that wee could match Iſraell in thankefulneſſe, that Superiours would goe before, inferiours follow, all ioyntly together would take vp a ſong of thankeſgiuing vnto the Lord, ſaying: *Let vs ſing vnto the Lord, for hee hath triumphed valiantly, the horſe and the rider hath he throwne into the Sea!*

And thus you haue the occaſion of the words here recorded, and to the preſent time fitly applyed.

The ſumme of the words you ſee at the ſodaine view, to containe Iſraels triumph for her deliuerie from *Pharaoh*, and his curſed company. *Summe.*

And they diuide themſelues into theſe two parts. 2. *Parts.*

The firſt containes the *manner*. The ſecond the *matter* of this triumph. 1 2

1.

I will but touch the firſt. The manner of it was by a ſong, *I will ſing vnto the Lord*; and verſe 2. *The Lord is my ſong*: The word comes from a verbe, which ſignifies to ſing: And *Ioſephus* writeth, that this ſong was compoſed in *Hexameter* verſe; whether it were or not, it is thought (as I reade) to be the moſt ancient ſong in the world. 1 (*Zamar*)

Which commends vnto vs both the antiquitie of verſe

verſe-writing, as alſo of voyce-melody, thereby to declare our ioyfulneſſe and heart-thankefulnes vnto God for his eſpeciall fauours.

2 Secondly, you may note, that though all Iſraell had intereſt in this deliuerance, and ſo did ioyne in thankefulneſſe, yet the ſong ranne in the ſingular number, (*I will ſing*:) for,

Doct. 1. *Generall bleſſings muſt ſo be made our owne, as that we muſt giue particular thankes for the ſame, out of our owne feeling.*

God is the Lord which hath ſhewed vs light, Pſal. 118. 27. What had that beene to *Dauid*, if he could not haue made this his owne? *Thou art my God.* But how defectiue ſhould he haue beene, if then he had not ſingled out himſelfe to thankefulneſſe? *I will praiſe thee* (ſaith he) *I will exalt thee.*

Neither is this alone requiſite in bodily, but in ſpirituall deliuerances alſo, and eſpecially, in that great and maine freedome of all beleeuers by Chriſt, from *Sinne, Death, the Diuell, and Damnation.* 1. It is not enough to know, *he came into the world.* 2. Neither to know that he came *to ſaue ſinners.* 3. Neither that thou art *a ſinner.* 4. But that thou art one of thoſe ſinners whom he came to ſaue, (*for he came not to ſaue all.*)

Reaſon. For there is no bleſſing ſo generall or publike, but we may eaſily make it our owne, and ſo out of a ſpeciall feeling ſhould be perſonally thankefull. Thou art a member of the Church, *pray for the peace of Ieruſalem*, Pſal. 122. 6. and praiſe God for the ſame, *verſe* 1. Great was the deliuerance of the Church of God in this Land, from antichriſtianiſme,

by

by that famous Queene *Elizabeth*, of neuer dying memory, continued and furthered by her royall ſucceſſour; the Sun-ſhine of God his fauour hath herein refreſhed mee, this is my happineſſe, let mee be thankefull. Thou art a member of a commonwealth, of a Towne, of a family, what deliuerance comes to that, comes thee; no man is borne, for, or to himſelfe: What one is there from the higheſt to the loweſt, but he muſt needes ſay, this dayes deliuerance concernes mee: *I will ſing vnto the Lord?*

When therefore thou ſeeſt this Cittie freed from ſome Plague, or Famine, which lay vpon it; this Towne eaſed of ſome peſtilent enemie that oppoſed it; this Family deliuered from ſome croſſe it was ſubiect vnto, argue thus: This miſery might haue beene mine; howſoeuer I am commanded by God, and tyed by the bond of nature, to haue a fellow-feeling of my Brethrens eſtates, to mourne with thoſe that mourne, to reioyce with thoſe that reioyce; (*I will ſing vnto the Lord,*) I will not truſt to others to doe it for mee, (*I will ſing.*)

Vſe.

And thus much of the manner how this triumph was performed.

2 *Part.*

2.

In the ſecond part of the Text, which is the Matter, wee haue theſe eſpeciall points obſeruable:

Firſt the matter it ſelfe of the triumph (*a ſong of thankeſgiuing.*) 1

Secondly the parties that ſung this ſong, (*Moſes, Iſrael,* &c.) 2

Thirdly the time when they did it, in the firſt particle, (*then.*) 3

4 Fourthly, the party vnto whom they ſang, (*vnto the Lord.*)

5 Fiftly, the motiue cauſe which moued them to this triumph, the deſtruction of *Pharaoh* and his hoſte, which is laide downe,

1 Firſt, from the cauſe of the ſame, (*the power and ſtrength of God, hee hath triumphed valiantly.*)

2 Secondly, from the generalitie of the deſtruction in particularizing the parties deſtroyed (*the horſe and the rider.*)

3 Thirdly, from the manner of their deſtruction.

1 Firſt, it was violent (in the word) (*throwne.*)

2 Secondly accompliſhed by that meanes which ſaued Iſrael (*the Red-Sea.*)

1. *Point.*

1 FOr the firſt point, which is the maine & chiefe I purpoſe to inſiſt vpon; The matter, the ſubſtance of their ſong, was thankeſgiuing vnto the Lord, for their great deliuerance; and ſo the example of Iſrael, writes the duty of all Gods children in cappitall letters, to be this, *That*

Doct. *At the receipt of any bleſſing, be it but a bodily deliuerance, they ought to be thankefull for the ſame.*

2 Precepts and patternes, the Scriptures abound withall, for this purpoſe, *I will riſe at midnight to giue thankes*, ſayes the Prophet *Dauid*, *Pſal.* 119. 62. Which argued, how conſtant, and how frequent the Prophet would be in this dutie: *Giue thankes alwaies, for all things*, (ſayes the Apoſtle) *Epheſ.* 5. 20. For what is it more then this, that God requires at

our

our hands for his benefits? *Pſal.* 116. 12. 13. *What ſhall I giue the Lord for all his benefits?* There is the Prophets admiration at Gods fauours, his Conſultation, *what he ſhould render to God for them*, his reſolution, *I will take the Cup of Saluation, or Thankeſgiuing.*

And therefore a childe of God, is alwaies tyed to this duty, to conſtancy I meane in the practiſe of it, becauſe obiects thereof, (Gods mercies) are alwaies before his view: For euery eſtate argues Gods loue, all things working together for the beſt to Gods Children.

Conſider, a childe of God in proſperity, that eſtate wee know comes from the Lord, and is moſt welcome to a man, and therefore eſpecially bindes vs to thankefulneſſe, and the neglect of this duty in this eſtate, makes vs after a more eſpeciall manner, lyable to the Lords diſpleaſure; for which cauſe Iſrael was ſo ſharpely reproued, *Deut.* 32. 15. *That when hee waxed fat he kicked, and was vnmindefull of God that begat him.* 1

Conſider, a childe of God in aduerſity, that comes alſo from the Lord (as *Iob* ſpeakes) wee muſt not looke to receiue good from the Lord, and not euill; yea, it comes from the loue of a Father, and therefore loſſe of Goods, Cattell and Children, cauſed *Iob* to breake forth into this thankefull concluſion: *Bleſſed be the Lord.* 2 1

Conſider him as continually ſubiect to diuers dangers, hee is bound to the performance of this dutie to the Lord, for his preſeruation from euill: A Sea of miſeries would euery day ouer-whelme vs, 3

but the boundlesse ocean of Gods mercies forestalls and preuents the same.

4 Consider a childe of God, as euery day laden with positiue blessings; there is no time wherein a childe of God can exempt himselfe, nor any condition that will free him; for the mercies of God are renued euery morning, and when he deales most hardly with vs, he deales not so harshly as we haue deserued.

Reason 1. And good reason is there that we should not denie the Lord this, when as he requires this, and nothing else at our hands, for whatsoeuer he bestowes vpon vs; and it is a small benefit that is not worth thankes, (as the Prouerbe teacheth.)

Reason 2. Besides, nature it selfe would condemne vs, if we should be vnmindfull of a good turne receiued; in which respect ingratitude was so odious, euen amongst the Heathen themselues.

And though all haue cause, yet this dutie doth more strictly binde Gods owne children.

1 Because, as they haue most cause:

2 So they are able to performe this dutie pleasingly.

1 First, they haue most cause: For they doe not only partake with the wicked in most outward blessings; as, 1. God hath created them. 2. God preserues them. 3. God hath brought them into the world in the time of the Gospell. 4. God hath giuen them meanes, for this, and a better life; but they enioy peculiar priuiledges, which an vnregenerate man hath no part in. 1. Christ is come into the world to redeme them from sinne,

the

the Diuell, and damnation. 2. His merits iuſtifies them. 3. His ſpirit, by the miniſtry of the word, effectually cals them, truely ſanctifies them, and hereafter ſhall glorifie them. 4. In the meane time they haue the aſſurance of Gods loue towards them, in Chriſt, in the pardon of their ſinnes; whence floweth that peace of conſcience which paſſeth all vnderſtanding, and ioy in the holy Ghoſt vnſpeakeable. And theſe kinde of fauours ought principally to worke vpon our affections. *Bleſſe the Lord my ſoule*, ſaith *Dauid*, Pſal. 103. 3. And for what, eſpecially for his ſpirituall fauours; *He forgiueth thine iniquities, &c.* Beſides innumerable temporall bleſſings.

Secondly, though the not performance of this dutie, ſhall riſe vp in iudgement againſt the wicked, who through ſinne haue diſinabled themſelues, and therefore they cannot be exempted from any precept that doth exact this at their hands; yet eſpecially is it inioyned to Gods children, as being inabled by the ſpirit acceptably to performe the ſame.

For firſt, concerning the meanes, in and through whom this dutie becomes acceptable, it is *Chriſt Ieſus*; for, for his ſake doth God accept that at our hands which is accepted: And therefore the Apoſtle ſaith, that *we muſt giue thankes to God through Ieſus Chriſt*, Epheſ. 5. 20. Thus a wicked man cannot offer vp any duty to God.

For, how can God accept the perſon, or action of any man for Chriſt his ſake, when as indeede Chriſt hath done nothing for that man; not prayed for him, much leſſe died for him. Chriſt indeede is

our high Prieſt, (ours, that by faith are ingrafted into his body) ſtanding before the Altar, with a golden cenſure, perfuming the prayers, and praiſes of his children.

2 Secondly, for the manner of performing this dutie, it is alſo required.

1 Firſt, that we vnderſtand. 1. Both what we doe. 2. And for what we doe it. 1. The ignorant Papiſt, who offers vp his deuotion in an vnknown tongue, offends againſt the firſt. 2. Our cuſtomary profeſſors, that performe duties for faſhion-ſake, ſinne againſt the ſecond, not apprehending ſo ſencibly, and deepely valuing the mercies of God as they ſhould, *I will pray with the ſpirit, and I will pray with the vnderſtanding; I will ſing with the ſpirit, and I will ſing with the vnderſtanding.* 1 Cor. 14. 15.

2 Secondly, in the heart is required ſincerity, with an vpright and a ſingle heart, muſt wee performe this, and all other duties with a ſencible apprehenſion of Gods loue in his mercies, and a conſcionable diſcharge of our dutie in obeying his command. God abandons the hypocriſie of our common ſort of people, who haue this in their tongues, but not in their hearts, *Oh, bleſſed be God* (ſayes one) *for this good Sermon*, when as indeede he cares not for a Sermon; which poynt I ſhall proſecute more anone.

3 Laſtly, in the heart the Lord requires cheerefulneſſe; as hee loues a cheerefull giuer, ſo hee loues a cheerefull thankeſgiuer.

Bis eſt gratum, qui dopue eſt: vltro ſi offerat. Sen.

And therefore *Gratiæ*, of the Greekes, are called by a name which ſignifies ioy; and by the Ancients

χάριτες.

there

there were reckoned three Graces, becauſe we muſt giue, receiue, and retribute, and all with ioy and cherefulneſſe. *O come let vs ſing vnto the Lord*, ſaith the Pſalmiſt. *And if any be merry, let him ſing*; Singing is a ſigne of cheerefulneſſe. Thus the wicked man performes neither this, nor any other dutie vnto the Lord, for hee is dead, and heauy, in the performance of euery good exerciſe.

1. Now, becauſe the heart is the fountaine of euery good action. 2. And the tongue the meſſenger of the heart. 3. And the life the manifeſter of the truth of both, I will therefore ſpeake of this dutie as it is. 1. In the heart originally. 2. In the tongue declaratiuely. 3. In the life actually. 1

First therefore, this dutie concernes the inward man, *(habere gratias corde)* the thankefulnes of the minde: and this conſiſts 1

Firſt, in calling to minde, and keeping in minde the workes of God. For want of which Iſraell was reproued, Deut. 32. 18. *Of the rocke that begat thee, thou art vnmindefull*: And Iſraell hath a caueat to take heede of this; Deut. 4. 23. *Take heede, leſt yee forget the couenant of the Lord.* 1

Recordatione operum Dei. Polan. Syntag. lib. 9. cap. 24. tom. 2.

Secondly, this conſiſts in the inward acknowledgement of God, the prime fountaine of euery inioyed bleſſing, whether ſpirituall or corporall. 2

Thirdly, in the right eſteeme of Gods mercies. 1. Looking both to our owne vnworthineſſe of the leaſt fauour, *Wee being leſſe* (as *Iacob* ſpeakes) Geneſ. 32. 10 *then the leaſt of Gods mercies.* 2. And looking alſo to Gods bountifulnes, who hath not dealt ſparingly, but liberally with vs. 3

Secondly,

Agere gratias ore.

Secondly, this dutie is, and ſo is required to be, in the tongue, when we are ready with reuerence to ſpeake of the workes of God; and this doth neceſſarily follow vpon the former, *out of the abundance of the heart the mouth ſpeaketh. The tongue is the meſſenger of the heart, and the words* (as a Father ſpeakes) *are the ſimilitude of the minde.*

Pro ſigno ſunt interioris hominis verba erumpentia. Heiron. in Ezech.

Outward ſignes will, and ſhould goe with inward truth; and therefore here was vocall ſinging; the tongue being giuen vnto a man, indeede, for this principall end, to ſet forth the glory of God, conceiued in the heart; and therefore, whereas the Prophet *Dauid* ſayes, that both his *heart and tongue were ready to praiſe God*, Pſal. 108. 1. The word tranſlated tongue, ſignifies likewiſe glorie, becauſe the tongue is our principall member to ſet forth the glory of God. *If we reioyce in Chriſt, and ſpeake not of him, we are ſhamefully vnthankefull.* When the Arke of God was brought from the houſe of *Obed-Edom*, they ſang praiſes by lifting vp the voyce, 1 *Chron.* 2. 15. 16. And ſo no doubt; as wee ought not to haue double hearts, to thinke one thing and ſpeake another, ſo we ought not to haue dumbe hearts to conceale and ſmother any grace in them.

Hall. Cent. 2. 95.

Referre gratias opere.

Laſtly, the life muſt declare the ſincerity of the heart, and vnfainedneſſe of the tongue, when as that is full of the fruites of thankefulneſſe, I meane actuall obedience to God in a holy life, in the ſincere and zealous practiſe of the duties, both of piety and charity.

To this end Chriſt Ieſus hath redeemed vs, that we might *ſerue him in holineſſe*, Luke 1. 75.

To

To this end, God hath effectually called vs, *that we might be holy*, 1 *Theſ.* 4. 7. 2

To this end, beſtowes hee all his temporall fauours vpon vs, *that we might obſerue his ſtatutes. Pſal.* 105. *Deliuer vs O Lord, that wee may giue thankes to thy name*, 1 *Chron.* 16. 35. All theſe ioyntly together, will cauſe vs to giue vp our ſoules and bodies, as liuing ſacrifices vnto God, which is our reaſonable ſeruice of him. 3

Vſe. 1. This point thus diſcourſed of, and driuen to the iſſue, condemnes three ſorts of Phariſaicall boaſters.

1. The vnthankfull heart, 2. The vnthankefull tongue, 3. The vnthankefull life. The firſt boaſts of his life, whereas his heart is bad. The ſecond of his heart, whereas his tongue is bad. The third, of heart and tongue, whereas his life is bad.

1 The firſt are ſuch, who would be loath to be condemned for any defect in this duty, and yet at the enioying of any mercy, they looke not vp to God the giuer, but aſcribe it to chance or fortune:

Tu dea fortuna. To their induſtry or labour, wit or policy; from which manner of extolling themſelues, and the meanes, they vnder-value and debaſe God his fauours, as fortunes, loue tokens, or wits atchieuements, which keepe the minde from her due thankfulneſſe. As an Antidote to this, conſider the ſaying of an ancient Father.

Si cum ex amico beneficium aliquod ſumimus, & more exarde ſcimus &c. Chryſoſt. ad Tit. Hom. 1. If the receipt of ſome benefit from a man, ſtirres vp thy heart to loue him, much more ſhouldeſt thou be ſtirred vp to loue God, whoſe bounty hath ſo many waies ſhewed it ſelfe.

But wee haue more good hearts then tongues, if wee may take men vpon their words: Though I cannot expreſſe my minde, as other men doe, who would be accounted more preciſe then others, and therefore boaſt more of their hearts, then is indeede in them; yet my heart is as good as any mans, as thankefull to God as anothers, but you ſhall not heare a word that ſauours of this, come from them; they are full of raylings, reuilings, ſcoffings, wanton, and laſciuious communication, and yet theſe men (forſooth) would be as thankefull as any; Why doſt thou not ſhew it? I am aſhamed ſayes one; Of what? Of the ſcoffes and reproaches of the world; I feare Chriſt Ieſus will be aſhamed of thee at the latter day. Thou vtterly deceiueſt thy ſelfe, if it were in the heart it would be in the tongue: *With the heart man beleeueth, and with the tongue Confeſſion is made*, *Rom*, 10. 10.

3 But wee haue many, becauſe they would keepe themſelues in ſome ſmall credit with men, will therefore carry faire tongues, and yet no whit the better: Thankes be to God (ſayes the worldling) for this faire weather and goodly Corne. Thankes be to God (ſayes the Courtier) for this my great honour (though perhaps the Diuell preferred him by indirect meanes.) Thankes be to God (ſayes the Citizen) for theſe ſound and populous times: but how doe theſe men expreſſe their thankefulneſſe, by a holy life? Alas, alas, this is the ſoule-ſicke diſeaſe of our age, for men to profeſſe they know God, they loue God, they are thankefull to God, when they deny the power of godlineſſe in their lines. And of this

Nil valet labiorum ſtrepitus, vbi cor eſt mutum. Iſod.

this comes ſhort, not onely your profane wretch that makes no conſcience of his wayes, but your formall profeſſor, that will expoſe his goods, good name, and ſinne to hazard, vntill his boſome ſinne come in queſtion.

Art thou truely thankefull vnto God for his creatures, who ſeldome, or neuer, prayeſt for a bleſſing vpon them, whereby thou ſhouldeſt acknowledge God the fountaine of what thou haſt, nor praiſeſt God when thou art repleniſhed with them, as acknowledging Gods bleſſing vpon them to be that, without which they can doe thee no good? but thou ſitteſt downe to gluttony and drunkenneſſe, and riſeſt vp to laſciuious wantonneſſe. 1

Art thou truely thankefull vnto God for thy wealth and proſperity, who through diſtruſt doeſt carke and care for the things of this life, and flyeſt to indirect courſes to gaine them? 2

Art thou truely thankefull vnto God for his Word and Sacraments, who art a contemptuous ſcoffer at all that make conſcience to vſe the ſame? Thou that careſt not, neither to come to Church to heard the Word, but preferreſt a penny gaine in thy ſhop vpon the weeke-day, before a Sermon; or if thou doeſt come, willingly ſuffereſt the Diuell to rocke thee aſleepe vnder the Miniſters noſe. 3

He that indeede reſpects the loue of a man, and is ſo thankefull as hee ſhould for the ſame, labours euery way in his carriage to pleaſe him.

Such is the carriage of that man towards God, who doth ſo eſteeme of Gods loue as he ſhould; hee ſeeks to do that continually which may be pleaſing

vnto him. Continue in thy ſinne, and the Diuell may be ſaid as well to performe this dutie as thou. Liue in thy ſinne, dye in thy ſinne, thou art damned in thy ſinne; all thy prayers, all thy praiſes are abhominable vnto God. Thou haſt denied the power of godlineſſe in thy life; thou ſhalt want the benefit of it at thy death.

Now leſt hee that is deepeſt in fault, and moſt blame-worthy for the neglect of this dutie, ſhould iuſtifie himſelfe; you may take view of thoſe that are tardy herein, by theſe two markes.

1. *Note.* The firſt is diſcontentedneſſe in that eſtate which God hath giuen vs, whether it be by more ſecret repining, cloſe murmuring, or more open outrages. And thus you may diſcerne thouſands in the world, looking at their owne eſtates relatiuely as they are in reſpect of others: Such a man thus enioyes his health, liues in this credit, hath gotten thus much wealth, hath attained to this preferment: *Oh that I had his place, or ſuch a place as he hath, ſuch an eſtate, that my condition were like vnto his; and I would to God that the deſire of that wee would haue, but cannot, euen in reſpect of our ſpirituall conditions, did not cauſe vs too much to forget that which we haue. Diſcontentedneſſe euen in the meaneſt eſtate argues vnthankfulnes.*

2. *Note.* Neither is euery contented minde duely reſpectiue of Gods mercies, for ſometimes proſperitie brings forth ſecurity, *Soule take thy reſt.* There ſeemed to be contentedneſſe, when a man can be content to partake of a bleſſing, and ſleepes in the ſame, without conſidering of it in his heart, and reioycing in it, ſpeaking of it with his tongue, and

applauding

applauding of it, expreſſing of it, in his life by walking worthy of it; there a man declares his vnthankfulneſſe. Many ſwiniſh men wee haue that eate the Acornes, fill themſelues and ſleepe content, but neuer looke vp to to the Tree from whence they came.

Secondly, becauſe this is a duty leaſt thought vpon, becauſe it is thought leſt required, as if God were bound to man, and not man vnto God: Let therefore this which I haue ſpoken, ſtirre vp euery childe of God to the continued exerciſe of this religious duty. And becauſe the zeale of men is not ſo hot as it ſhould be, neither in the performance of this nor any other exerciſe; I will vſe ſome motiues to ſtirre vp vnto it: and they ſhall concerne, *Vſe.* 2.

Firſt, all beleeuers ioyntly, 1

Secondly, this nation wherein we liue more particularly. 2

Thirdly, this place and people more ſtrictly. 3

Fourthly, the preſent occaſion more directly. 4

For the firſt, you that profeſſe your ſelues to be the ſonnes of God, and to haue right vnto more eſpeciall prerogatiues then the wicked: conſider 1

Firſt, how God requires this duty at your hands. Secondly, how hee eſteemes it: Thirdly, how hee requires it. Fourthly, how hee plagues the want of it. 1. 2. 3. 4

The manifold *iniunctions* of God in the Scriptures may proue and euidence the firſt point; it is his will that wee ſhould afford him this, and nothing elſe for all his fauours. So neceſſarily does this belong vnto God from vs, that if the ſonnes of men, from 1 Ephes. 5. Pſal. 50.

whom it is due, ſhould be ſilent, the very ſtones would condemne them of ingratitude. A command beares principall ſwey in the heart of an obedient childe; the common neglect of this dutie, does therefore argue vs to be children of diſobedience.

2 And the care of God thus to inioyne it, argues his eſteeme of it, no leſſe then an eſpeciall honour done vnto him, from vs the ſonnes of men: *Who ſo offereth praiſe, glorifieth mee*, *Pſal.* 50. 23. Hee that (offereth) which argues that this beares the nature of a ſacrifice: *Offer to God thankeſgiuing.* *Pſalme* 50. 14.

Shall God ſo eſteeme it, and ſhall we ſo meanely account it? Shall hee ſo reſpect it, and ſhall wee ſo neglect it? Hee that cares not to honour God in one duty, cares not to honour him in any.

3 But becauſe men are too much carried away with reſpect of gaine, let men therfore conſider how God requites this; euen with the ſucceſſion of temporall and ſpirituall fauours: Offer to God thankeſgiuing, pay thy vowes, *and call vpon God, and hee will deliuer thee*, *Pſal.* 50. 15. *Hee exalteth the horne of his people*, *Pſal.* 148. 14. and theſe are ſuch as praiſe him.

4 Yet if neither the glory which redounds to God, nor the benefit which ariſes to thine owne ſoule, will moue thee to this duty; conſider, how much God is diſpleaſed if thou ſhalt be forgetfull, vnmindfull, vnthankefull for his fauours. *Conſider this you that forget God, leaſt I teare you in pieces, and there be none to helpe you.* *Pſal.* 50. 22. And who are theſe forgetfull perſons that ſhall be thus torne in pieces?

thoſe that are vnmindefull of his benefits. Becauſe Iſrael was vnmindefull of God her rocke: *a fire was kindled in Gods anger, which he threatens ſhould burne vnto hell, Deut.* 32. 22.

For vnthankefulneſſe, Iſrael was ſharpely reproued, *Eſay* 1. 2. 3.

For vnthankefulneſſe, ſhee was temporally puniſhed, *Heſea* 2. 9.

For vnthankefulneſſe, they poſſeſſed not the promiſed land, nor the moſt of them the typified Ieruſalem.

For this ſinne procures alſo the eternall diſpleaſure of God, *Math*, 25. 30.

Now becauſe many a good man hath but an ignorant heart, eſpecially in reſpect of that it would haue; I will therefore propound vnto you, two or three meanes, which may be helpes to the performance of this duty.

And the firſt is often and ſerious meditation of our owne vnworthineſſe, vndeſeruing the leaſt fauours, deſeruing euen Hell it ſelfe; and of Gods mercifull dealing, in that hee does not onely keepe vs from dangers, but preuents vs with his poſitiue fauours, giues vs health, wealth, meate, drinke, apparell; if not what wee would, yet more then we deſerue: This is a meanes to ſtirre vp the thankefulneſſe of the heart, and it is a duty which wee are not to paſſe ouer, becauſe we haue daily occaſions offered, to incite hereunto. 1.

A ſecond helpe hereunto is good ſociety and company: The company of Gods children is a great helpe and furtherance to a man in euery good duty; for when the Saints of God are met together, they take occaſion to diſcourſe 2.

of

of heauenly matters, of Gods mercies, which workes in the heart of an hearer, a thankefull diſpoſition.; but from the mouthes of Belials *curſed of-ſpring comes nothing but ſwaggering, ſwearing, ſcoffing ſpeeches; let a man but ſpeake of Gods mercies, they laugh at it; let him but ſhew a thankefull heart, and they ſcoffe at it. By reaſon of them, good inclinations are fore-ſtalled, good diſpoſitions cooled, good beginnings daſhed, ſo that good proceedings ſildome we finde. A foule fault I diſcouer here in many profeſſors, who diſcouer, I feare, but an hypocritical heart, in making drunkards, common-ſwearers, vſurers, yea ſcoffers at goodneſſe, their neare companions.*

3 *A third helpe hereunto is for a Chriſtian man or woman, to ſet apart ſome ſolemne time from his or their worldly labour to goe aſide, as to pray, ſo to praiſe God for his benefits, eſpecially to ſpend the Sabbath in this or ſuch like exerciſes: for the time when we are to performe this dutie, is either ordinary, as the Sabboth, which by God is ſet apart for that purpoſe, which therefore muſt not be ſpent in reuelling, as many doe; or elſe it is more extraordinary, as when a man doth ſet apart ſometime of euery day to performe this exerciſe, eſpecially when God hath ſhewed any extraordinary ſigne of his loue and fauour.*

Vnto theſe three a learned man addes two helpes more to this dutie. 1. Acknowledgement of God the fountaine of euery bleſſing. 2. Ioy of heart in the inioying of a mercy.

R. R.
P. C.

2. *M.* The ſecond ſort of arguments appertaine to this Nation wherein wee liue more particularly; this garden of *Eden* and Paradiſe of the world; vnto which

which Iſle, I may vſe no other argument to ſtirre vp to this dutie, then Gods liberall hand towards it, both in temporals and ſpirituals.

He hath multiplyed our ſeede like the ſands vpon the ſea-ſhore, the feare of vs hath beene vpon all Nations, and wee haue beene a terrour to our enemies. 1

Hee hath giuen vs aboundance of the earths increaſe, a land flowing with milke and hony, abounding with wine and oyle. 2

Hee hath filled our Cities with peace, euery man ſits at quiet vnder his owne Vine, hee that ſowes, reapes, and the ſame carries into the barne. 3

And (which ſurmounts all other fauours) rich hath he been and is towards our ſoules; He hath giuen vs his word and Sacraments, his Lawes and ordinances; a learned Cleargy, Preachers in aboundance, which might leade vs in the wayes of life; he hath planted amongſt vs a Vineyard, digged it, hedged it, gathered out the ſtones, planted it with the choyceſt Vine, and what doth hee now looke for (oh *England*) at thy hand, but the ſweet grapes of thankefulneſſe? 4

And how ſhall *England* be thankefull? In heart, word, and worke, by acknowledging the Lord her God, and truely worſhipping him.

Gouernours, from the higheſt to the loweſt, you muſt be thankefull, by eſtabliſhing and countenancing Gods worſhip, by procuring the peace of his Sabboths, by cutting downe with that keene ſword of iuſtice which is in your hands, the weedes that growe ſo faſt and choake ſincerity, Atheiſme, 1

Idolatry, profaneneſſe, drunkenneſſe, ſwearing and vncleaneneſſe, the crying ſinnes of the Land.

Inferiours, by their actuall obedience to God and man: Obedience in our generall places, as wee are Chriſtians, by the practiſe both of the duties of pietie, zealous hearing the word of God, reading, prayer, &c. and of the duties of loue and charity, towards our brethren: Obedience in the induſtrious, and conſcionable diſcharge of our particular places, this is operatiue thankefulneſſe.

But how is *England* thankefull? Alaſſe, I feare it may too iuſtly be ſaid of vs, as of the Iewes, *Ier.* 5. 5. *The great men haue all together broken the yoake, and burſt the bonds, the people hath a reuolting and a rebellious heart.*

We being growne fat with God his fauours, are ſecure in our ſinnes. Doe wee not abuſe our health to wantonneſſe, our wealth to wrong the poore, our honours to oppreſſion, our apparell to intolerable pride, our meate and drinke to gluttony and drunkenneſſe, our peace to carnall ſecurity?

And looke to Gods ſpirituall fauours: Doe wee not beginne to eſteeme of them, as Iſraell did of Manna? This Manna, this Manna of our ſoules is growne ſo common, that with Iſraell, wee rather loath then loue it, it is not worth the fouling of mens feet, nor the croſſing of the way, in the eſteeme of the world, nay, and (which is a horrour to my ſoule to thinke vpon, and a terrour to my pen to write,) Mount *Sinai* which ingendreth to bondage, which is *Agar*, hath her children borne after the fleſh, which perſecute with their poyſoned tongues the

the sonnes of the free-woman, true religion, and the sincere professours of the same. Shall I not visite for these things, saith the Lord? *Esay* 5. 29. Shall not my soule be auenged of such a Nation as this? A Lyon out of the Forrest shall slay them, & a Wolfe of the euening shall spoyle them.

And certainely, if from the manner of Gods dealing with other Nations, we may iudge of our present estate, *England* must either amend or looke for some plague.

God hath manured her with his blessings, prun'd her with his corrections; she hath abused Gods long suffering carelesly, and contemptuously passed by the tokens of his displeasure, two the most certaine presagers of some sharpe punishment: For euen wherein God hath shewed himselfe most mindfull of vs, in giuing vs the ministry of his word, therein we are become most vnmindfull of him.

For looke to the entertainment now which the message of Gods Ministers haue amongst vs; so queasie stomacked are most men growne, that no dyet will serue them. If wee come in the spirit of meekenesse, we are too milde; if with a rod, we are too harsh; if we are the sonnes of Consolation, we fauour sinne too much; if of Thunder, we wound it too sore, especially if *Iohn Baptist* light vpon *Herods* lust, and the bosome-sinne be touched. And alas, what would you haue vs doe, that which wee dare not doe, please you with the false Prophets alarme, *Ier.* 14. 13. No sword, no famine, nothing but peace, when your rebellions against God proclaime open hatred? Oh vnthankefull people!

2 And what is the entertainement which the perſons of Gods miniſters get? Is *Ieremiah* put in ſtocks, *Michaiah* ſmote on the cheeke, *Iohn Baptiſts* head deſired in a Platter? But, bleſſed be God, wee haue not yet this bad entertainement. The ſinne of *Ieroboam*, in another reſpect, is the ſinne of our nation, hee made Prieſts of thoſe that were the meaneſt of the people, and wee make and eſteeme thoſe that are Prieſts, I meane Miniſters, the baſeſt of the people; euery wicked wretch will laugh, ſcoffe, couſen, and deceiue them; euery *Naball* grutches them their maintenance.

Queſtion. Now if any ſhall demaund what the reaſon is, why England being ſo bleſſed, ſhould be ſo vnthankfull?

Anſwere. I anſwere, that the reaſons may eſpecially be,

1. Infidelity, which makes vs bruitiſh in the vſe of Gods mercies. 2. Pride of heart, which makes *Babel* of our owne building, and ſuffers vs not to acknowledge God the authour of that wee inioy. 3. And forgetfulneſſe, walking ſecurely in our ſins. Thus much for the nation.

3. *M.* The third point belongs to you in particular, vnto whom I ſpeake, for whom my hearts deſire and prayer is, that you might be ſaued; and to ſtirre you vp to this duty, oh conſider how gratious God hath beene towards you, a raging ſickneſſe hath not long ſince ceazed vpon you, and bereaued the husband of the wife, the father of the childe, the Angell hath now put vp his ſword, oh forget not this louing kindeneſſe of God, you peaceably in ſome poore meaſure, inioy the miniſtery of the word: I beſeech

beſeech you in the bowels of mercy, that you would expreſſe your thankefulneſſe vnto God, you that ſit in the ſeat of iuſtice, by aduancing Gods worſhip, by ſuppreſſing the corruptions of the place where you liue, and ſhew not your ſelues vnthankfull, (as I feare too much you doe) by filling Towne and Country, full of Drunkards, Whooremongers, vagabonds, vnprofitable members of Church and Common-wealth, in erecting and too much vpholding thoſe Brothel-houſes of iniquitie, nurſeries of all miſchiefe, (Ale-houſes.) And all of you ioyntly together, renue your decayed zeale, imbrace Gods ordinances, loue his Miniſters; thus ſhew your ſelues kinde to God, leaſt the Lord viſit you in his anger, take the Candleſticke from amongſt you, and ſet it in a place which will be more thankefull.

The argument of the fourth ſort, is drawne from the nature of Gods mercifull deliuerance of vs this day, anſwering or comming neere to this of Iſraell; it tended to the tranſlation of the kingdome, the ſubuerſion of the eſtate, the ouerthrow of the Church & common-wealth; it was deuiſed, plotted, brought to the point of execution, and yet defeated, themſelues caught in the ſnare. 4. M.

Oh let vs ſing vnto the Lord; and ſo much the more, conſidering the ſubtiltie and ſedulity of our enemies; needs muſt they be ſubtile that are taught from hell, and as ſedulous are they; ſo long as there is a Diuell in hell, and hee hath ſuch an inſtrument in Rome, and hee ſecret factors in England, the Church wil neuer be at quiet: Let our thankefulnes to God for this deliuerance, be a meanes to preuent

future miſchiefe.

5. *M.* Laſtly, if all this will not ſerue, deale thus with thine owne ſoule: When a man does mee a good turne, I thinke well of him, ſpeake well of him; neuer am content vntill I meete him, to giue him thankes: Oh wretch that I am, how many good turnes hath God done mee? From how many dangers euery day, hath hee deliuered mee? How bountifull, many waies hath hee beene toward mee? and yet I haue not ſo reuerently thought of him, ſpoken of him as I ſhould, I haue not ſo deſired to meete him in the word and ſacraments, that I might thank him as I ſhould. If I reſpect ſhame amongſt men, which the neglect of this duty brings, why ſhould I not much more reſpect ſhame with God? I will amend. And thus much of the firſt point, the Matter of the triumph.

2. Point.

NOw followes the ſecond point, and that was the conſideration of the parties that performed this duty of thankefulneſſe, and wee conſider them:

1 Firſt, in reſpect of their different order; Secondly, Their ſeuerall ſex.

1 Firſt, *Moſes* the inditer of the ſong, and the ringleader, as their magiſtrate their ruler and gouernour. For,

Note. So it becomes Superiours, men in place of eminency, to be thankefull vnto God, as well as any others.

The true badge of honour is to honour God, and the

the Crowne of thoſe that are eminent in place, to be forward in grace. None more frequent in this or any other religious dutie then *Dauid*.

For promotion comes neither from the Eaſt nor Weſt, but from the Lord, and the more men are honoured by God, the more ſhould they honour God. *Reaſon.*

Oh that thoſe would conſider of this, who thinke that their pompe and place ſhould beare them out, and exempt them from religious duties, whereas indeede it is the feare of God alone which makes vs wiſe, and obedience to him brings true honour. *Keepe the ſtatutes of God, for this ſhall be your wiſedome and vnderſtanding in the ſight of the Nations*, Deuteronomy 4. 6. *Vſe.*

Thou that thinkeſt it ſtands not with thy greatneſſe to be religious, declareſt thy ſelfe not to be great in Gods eſteeme.

Secondly, *Moſes* a Prophet, *Moſes & Aaron inter Sacerdotes*, Pſal. 99 6. Though not properly to offer ſacrifice, yet a Prophet; not onely as he continually abode vnder the miniſtry of the Prophets; but as being a chiefe man in the politicall and eccleſiaſticall gouernment. And, 2

Princeps aulæ præcipuam habens dignitatem in Guber. polit Eccleſ.

Thus it becomes *Moſes* to be thankefull, as well as Iſraell: the Miniſter as well as the people. *Note.*

For they are the mouth of God to the people, and the peoples mouth to God: They muſt *docere*, & *diſcere*, teach the people, and be taught of God, not teach others, and ſtray themſelues, order others, and miſcarry themſelues. Thou that teacheſt another to be thankefull, mayeſt doe well to begin the thy ſelfe. *Reaſon.*

And

Vſe. And if men were ſo forward to leade the people by patterne as precept, obedience would more clearely ſhew it ſelfe.

3 Thirdly, not onely *Moſes* and Iſrael, but firſt *Moſes* and then Iſraell. For,

Note. Euen the children of God are often too backward in good duties, if they haue none to goe before them, as Prophets to incite and ſtirre them vp, and as Captaines to giue the firſt on-ſet.

And therefore the word of a Prophet, is compared to Wine; becauſe, as Wine being in the heart, cauſes the tongue to ſpeake; ſo a word in the mouth of the Prophet, (the heart of the people) puts life into them: *Say to them that be fearefull, be ſtrong, Eſay.* 35.4. Then ſhall the lame man leape as an Hart, and the dumbe mans tongue ſhall ſing.

And the like is verified of the ciuill gouernour; for when *Ioſhua* had exhorted the people to worſhip the Lord in vprightneſſe, *Ioſh.* 24. ſetting before them that memorable example, and imitable patterne of his owne (*I and my houſe will ſerue the Lord.*)

God forbid (ſayes Iſraell then) that we ſhould forſake the Lord, *wee will ſerue him, for he is our God.*

Reaſon. *Sermo vinus et efficax exemplum operis eſt, &c.* Bern. For wee are more ſuddenly and eaſily led by example then precept, and the want of good example, cauſes men to be miſled, and keepes men from good duties, either through blinde ignorance, or ſlauiſh timerouſneſſe.

Vſe. 1. Oh that ſuperiours would conſider, that there forwardneſſe in good things heartens, and their backwardneſſe

backwardneſſe dulls others, that ſo in euery occaſioned buſineſſe, which concernes Gods glory, they would goe before, and not ſtay to ſee what the people will doe.

It is good that, that which a man layes vpon another, hee ſhould firſt vndertake himſelfe.

Pulcherrimus ordo eſt, et ſeluberrimus, vt onus quod portandum imponis, tu portes prior. Bern.

For, what I pray you is a greater cauſe of prophaneſſe, dead and careleſſe neglect of good duty in the people, then backwardneſſe and looſeneſſe in great ones? Hee that liues wickedly in the view of others, is in ſome ſort a murtherer of others.

Qui in conſpectu populi male viuit, &c. Aug.

Fourthly, not onely *Moſes* and Iſraell, nor firſt *Moſes* and then Iſraell, but *Moſes* and Iſraell ioyntly together; for, 4

Vnity in good things, is of great force, and much accepted with God. *Note.*

A bleſſed thing, when Prince and Subiect, Miniſter and people, *Zachery* and *Elizabeth* goe hand in hand in goodneſſe; a double cord is not eaſily broken.

2.

Secondly, as the Perſons were thus of different order, ſo they were of ſeuerall ſex.

Firſt men, *Moſes* and Iſraell. For, 1

God hath made them the ſtronger veſſels, indewed them ordinarily with a greater meaſure of vnderſtanding, they ought therefore to goe before, as good examples to the women; in prayer, thankfulneſſe, hearing the word, not in prouoking to pride, mallice, vncleanneſſe. *Note.*

The ſhame of our daies, whereas we ſee many of the weaker ſex, in zeale & goodnes to out-run men. *Vſe.*

Secondly, as men went in the Fore-front, ſoin the 20. verſe we reade that the women followed, which was not that idle, wanton and whooriſh, mixt-leaping of men and women together, but a graue imitation of the men, in this matter of thankefulneſſe. For,

Note. In good duties none ſit out; if men goe before, the women muſt follow.

Both young men and maidens, olde men and children, praiſe the Lord, Pſal. 148. 12.

Reaſon. For the mercies of God extends to each ſex, women as well as men, and therefore it is a comely thing, for the one as well as the other, *to ſing praiſes vnto God, Pſal.* 147. 1.

Vſe. 1. What a fooliſh conceit then is this of many women, who thinke they haue nothing to doe with Gods ſeruice, to heare the word, to reade the word, pray &c. Nay, (oh the miſery of our times) if in a great meeting of that ſex alone, (as at banquets it ſometimes falls out) one ſhal offer in the behalfe of others, to craue a bleſſing vpon their food, ſhe is made the deriſion of the whole company: Haue you not ſoules to ſaue as well as men? Or ride you in your Coaches an eaſier way then they? haſt thou nothing to doe, but to ſit at home buſied about the world, decking and prancking vp thy body in light and toyiſh attires, vntill thy ſoule ſtarue? *Oh Martha, Martha, thou art cumbred about much, one thing is neneſſarie,* Mary *hath choſen the better part, and it ſhall not be taken from her.*

Vſe. 2. And if you muſt not be careleſſe your ſelues in the practiſe of religious duties, much leſſe muſt you

be

be hinderers of them in others; though you haue ſo far degenerated from the end of your creation, that inſtead of being helpers, you are many of you become pull-backes to men in goodneſſe.

Now, take all theſe together, the deliuerance was generall, *Moſes*, Iſraell, men and women, altogether, performed this dutie.

Generall deliuerances are to be celebrated with ſolemne and generall thankeſgiuings. Doct. 3.

When *Dauid* was deliuered from *Achiſh*, King of *Gath*, 1 *Sam.* 21. hee framed, *Pſal* 34. wherein firſt he gaue thankes for his owne particular deliuerance, *Verſe* 1. 2. and becauſe the benefit redounded to the generall good, as himſelfe was a publike perſon; he therefore exhorts others to ioyne with him, *Verſe* 3. *Oh magnifie the Lord with mee, and let vs exalt his name (together.)*

When the children of *Ammon*, *Moab*, and Mount *Seir*, were ſmitten, who went forth againſt *Iehoſhaphat*, and by that meanes *Iudah* was deliuered, *They* (all) *aſſembled themſelues together in the valley of Beracah, to bleſſe the Lord*, 2 Chron. 20. 26.

When the Iewes had reſt from their enemies, by reaſon of that triumphant victory they gained ouer them, *Heſt.* 9. the 13. and 14. daies of that moneth they made dayes of feaſting and gladneſſe, in generall, they were thankefull for their generall deliuerance.

For that calamitie being either more or leſſe generall, which is intended againſt Church, Commonwealth, or an intire family, and the deliuerance from the ſame anſwerable, may, as it containes particulars *Reaſon* 1.

lers, become euery mans owne cauſe; And therefore, that I call a generall thankeſgiuing, when all, who haue any part in the mercie, in particular, and ioyntly together, ſhall be thankefull, and if the deliuerance were publike, when men ſhall publikely expreſſe their thankefulneſſe, by reſorting to the houſe of God, to heare the Word, to pray and praiſe the Lord, by moderate feaſting, relieuing the poore, and ioynt reioycing together.

Reaſon 2. Secondly, wee haue the examples of Gods children going before vs herein: Now in duties of Chriſtianity and matters of religion, the examples of the faithfull ſhould much preuaile with vs; and indeed the greater cloude of witneſſes we haue before vs, and the leſſe diligent we are to follow them, the more culpable we are of iudgement.

Reaſon 3. The want of this in the laſt place muſt needes be highly prouoking vnto God, when the nature of our thankefulneſſe ſhall not in ſome meaſure anſwere the nature of his benefits. As to inſtance, this days deliuerance concerned the good of the Church, Common-wealth, King and Subiect, reaſon will teach, that God here requires generall thankefulneſſe; and therefore well hath the Church ordained that wee ſhould haue generall, publike aſſemblies and meetings, to teſtifie our thankefull reioycing for this great deliuerance. Curſed be the Inhabitants of the earth that repine at this our proſperity. It is enough, I know, for thou and I perſonally to be thankefull for this or that perſonall fauour; It was enough for one of the ten Lepers in reſpect of his owne particular; but the benefit extended to more

more, therefore was not God ſatisfied with the thankefulneſſe of one. *Curſe yee Meroz, Ioſh.* 5. 23. Curſed be thoſe that ſet not forward themſelues to performe this dutie.

Which poynt may throughly come home to the reproofe of the people of this Land, for the light and ſlight paſſage ouer of the fauours of God; how many generall deliuerances haue we taſted of, euen in latter dayes, which concerned Prince and Subiect, Church and Common-wealth? *Vſe.* 1.

We were threatned by the enemie, freed and deliuered by the Lord, in the yeare, 88. 1

We haue falne into the hands of God, hee hath ſmitten vs with raging plagues, perillous ſeaſons, Froſts, Snowes, Windes, &c. He who hath ſmitten vs, euen he hath healed vs. Hell and *Rome* were let at large againſt vs, in that curſed enterpriſe of the Gun-powder-Treaſon; as neere execution almoſt as *Abrahams* murther of *Iſaac*, Time, Manner, Man appoynted: The onely hand of the Almighty, and wiſedome of our God ſhewed it ſelfe in fruſtrating their intention. But alas, what notice doe men take of this? is there one amongſt a thouſand that conſiders as he ſhould the eminent danger, the power, wiſedome, mercie of God in this deliuerance? I feare that *Englands* negligence herein will proue her own bane. 2

For, this hath beene Gods dealing with an vnthankefull Nation, not profiting by his mercies, to bring heauie and fearefull plagues vpon them. *I haue ſpred out my hands at the day to a rebellious people, Eſay* 65. 2. there was his mercie; but they were

rebellious, and what followes, but the recompence of Gods wrath into their boſomes, *Verſe 6.*

Vſe 2. Secondly, let this ſerue to informe vs all of our duties: Hath God in his mercie deliuered thy whole family from any ſickneſſe, or intended danger; thou that art head of that family, goe before, and cauſe the reſt to ioyne with thee in praiſing the Lord.

Hath the Lord deliuered a Towne from any generall affliction (as lately he did you in this Towne from a raging ſickneſſe,) let Magiſtrate, Miniſter, and people, carry in minde this mercie of God, and thankefully ſpeake of his wonderfull workes.

But hath hee deliuered Church, and Commonwealth; oh what cauſe haue wee to thinke of this point! The bloud-ſucking Papiſts thirſted, but were not ſatisfied; *Praiſe the Lord in the congregation of Saints, Pſal.* 149. 1. The hoſte of Heauen, the frame of earth, the body of both, *Let euery thing that hath breath praiſe the Lord.* And thus much of that ſecond point, the perſons that ſung this Song.

3. *Point.*

THe third point was the time when they ſung, in this particle *(then.)*

Ioſephus reporteth that Iſraell paſſed all the night in thankefulneſſe; but in the morning-watch the Lord began to viſite the *Ægyptians*, in the 24. verſe of the former Chapter: And aſſoone as Iſraell ſaw the worke of the Lord in their deliuerance, then preſently they ſung this Song.

The

The point which hence I will note vnto you, is this: *That,*

When once we haue experience of Gods mercies, wee muſt not delay our thankefulneſſe to God. *Doct.* 4.

Wee haue the like example, *Iudg.* 5. 1. when as the hand of Iſraell preuailed againſt *Iabin*, *Then ſung Deborah and Barak*, (they ſung on that day.)

For the hotter the remembrance of a benefit is in our mindes, the more ardently will our affections be bent vnto thankefulneſſe; for ſo ſubiect are wee to forgetfulneſſe, that the continuance of time doth eaſily weare the remembrance of a mercy out of our mindes, and therefore wee had neede take the beſt time, which is, the ſooneſt time after the receipt of a fauour, let our ſpeedy carefulneſſe preuent that dulneſſe which we are too much ſubiect vnto. *Reaſon* 1.

Secondly, the continuance of our time is not in our owne power; if we omit the preſent, we are not ſure of a future, God can preuent vs, for time to come, and ſmite vs to Hell for our delay; rather ſeeke opportunity to doe good, then omit it when it is offered. *Reaſon* 2.

Thirdly, our ſloathfulneſſe to performe this duty vnto God, fore-ſtals the ſucceſſion of Gods mercies towards vs; for, as when a great man hath beene beneficiall to an inferiour, and ſhall preſently be ſued vnto for a ſecond promotion; Anſwere is vſually made, *Soft a while, I will ſee firſt how thankefull he is for the former*: So it is with God, our thankfulneſſe for one mercie drawes downe another, and delay of this duty cauſeth God to delay his fauours. *If therefore* (ſaith one) *thou haſt opportunity to performe* *Reaſon* 3.

Si facultas adeſt alijs gratificandi ne differas. Democ. Sto.

this

this dutie, delay it not.

Vſe 1. The conſideration of which poynt, in the firſt place, may ſerue to condemne our ſloathfulneſſe in this dutie. Some are ſo hard-hearted and ſenceleſſe, that the enioying of Gods fauours in abundance, moues them not once to take notice of them: Others eſteeme not thoſe which they cannot but ſee, and therefore they neither graunt themſelues time nor heart, in any ſolemne manner, to ſet themſelues to this dutie, eſpecially if you looke to the principall point of all, which is the teſtification of their thankefulneſſe by obedience; the preſent time is alwaies to ſoone for this, hereafter is time enough, the next yeare, when I am olde, as if they had God at command, to pleaſe when they liſt, which cauſeth them ſo groſſely to dally with him.

Vſe 2. Let euery good heart carry this in minde; I haue not a leaſe of my time, my life is incertaine, I am not able to keepe my owne heart, I know not whether I ſhall euer be againe ſo well diſpoſed as now I am, God requires my preſent ſeruice, farre be it from me to ſay, I will repent when I am olde, pray when I am olde, thanke God for his mercies when I am olde; for if God may not haue it when hee ſhould, I doubt whether hee will accept it when I would. And thus much of that third point.

4. *Point.*

THe fourth point followes, and that is the perſon vnto whom they ſung, *(Vnto the Lord:)* for;

Doct. 5. *God requires this dutie at our hands, to be performed*

to him, and to none beſides.

And therefore this exhortation is frequent in the Pſalmes, eſpecially in the fiue laſt, that wee ſhould direct our thankefulneſſe vnto God.

And *Pſal.* 50. 14. Offer thankeſgiuing, vnto whom? Euen vnto him vpon whom thou calleſt; *The Lord himſelfe.* And *Epheſ.* 5. 20. *giuing thankes to God.*

And if any ſhall demand, may not I both in heart, in tongue, and action, be thankefull vnto man? *Queſtion.*

I anſwere, that thou muſt not, as the fountaine of any fauour: If God vſe a man as the meanes of our good, and the inſtrument to conuey any bleſſing vnto vs, wee may, nay wee ought, to be gratefull to him, or rather to God for him, not for the benefit ſimply, (for then wee make him God) but as the meanes to poſſeſſe vs of it, ſo that this thankefulnes is not properly vnto man, but with relation to God, as the fountaine from whom proceedes all good that wee poſſeſſe. *Anſwere.*

For in the firſt place, God is the author, the prime fountaine of all occaſions, which ſhould moue to thankefulneſſe. In him, wee liue and moue, and haue our beeing; from him we haue life, wealth, honour, proſperitie, aduerſitie. How iniuriouſly ſhould wee deale with God, and rob him of his honour, if wee ſhould not firſt, yea onely reſpect him, as the fountaine of euery bleſſing? *Reaſon* 1.

Beſides, this is a part of diuine worſhip, according to the common, and true diſtinction of prayer, into Inuocation and thankeſgiuing, and no part of diuine worſhip is due to the creature; He is a iealous God *Reaſon* 2. *Eſt cultus dei.* Polan. Syntag. lib. 9. cap. 24. tom 2.

and will not part with his honour: *I am Iehouah, this is my name, and my glory I will not giue to another, Eſay.* 42. 8. Let no man offer to pray, and the ſame may be ſaid of this point, let no man offer to praiſe ſaue onely the Lord.

Nequis audeat preces offerre niſi ſoli domino. Orig.

Reaſon 3. Thirdly, true thankefulneſſe is a powring out of the heart to God, who as he is alone able to iudge of the heart, ſo alone requires the heart, with all the affections of the ſame: I will therefore conclude this point with that of the Prophet *Ier.* 17. 5. *Curſed is that man whoſe heart departeth from the Lord.*

Vſe. 1. Which point in the firſt place, diſcouers the erronious doctrine and practiſe of the Romiſh Church, who notwithſtanding *Dauid* profeſſed that hee had none, neither in heauen nor earth, beſides the Lord, yet haue they on the earth, ſtockes and ſtones, molten and carued images, before which they fall, and in heauen the Virgin Mary, Angels and Saints, many more then euer came there, vnto whom they pray and offer praiſe: All their ſhifts, can neuer free them from being Theeues and Idolators, robbing and ſpoyling God of his honour, giuing that to the creature, which is due onely to the Creator.

Vſe. 2. This alſo in the ſecond place, doth equally condemne our couetous worldly Idolaters, who ſacrifice to their owne nets, and glory in the pride of their owne hearts, as gods to themſelues.

When a man hath heaped together ſome wealth in the world, I may thanke (ſayes hee) my paines and my good huſbandry for this: When hee hath climed to ſome pitch of honour, I may thanke my wit, policy, reaching head, friends purſe for this:

When

When he hath eſcaped ſome great danger, hee inquires not with the Iaylour, what he ſhall doe to be ſaued? but he quaffes and carouſes amongſt his companions, ſwearing that no man liuing hath had better luck then hee: When he is eſcaped ſome dangerous diſeaſe; Oh Sir, (ſayes hee to the Phiſitian,) I may thanke you for this; neuer looking to the fountaine of all theſe fauours. Thus God is moſt treacherouſly dealt withall, being robbed of that honour which is due onely vnto him. *Sic vos non vobis, &c.*

Vſe. 3. I will therefore conclude this point according to the preſent occaſion. This day hath God wrought a wonderfull deliuerance in Iſraell, here concurred, the faithfulneſſe of the ſubiect, the wiſedome of the Prince, (bleſſed be God for them) but the deliuerance was from the Lord: By his wiſedome, it was apprehended and conceiued, by his wiſedome reuealed, by his wiſedome, diſappointed: *Not vnto vs therefore Lord, not vnto vs, but vnto thy name be giuen the praiſe. Amen.* Thus much of the fourth point, vnto whom they ſung.

5. *Point.*

THe fift point followes, and that was the occaſion of this triumph, the deſtruction of *Pharaoh* and his hoſte in the Red-Sea, where wee haue theſe points conſiderable.

Firſt, the cauſe of *Pharaohs* ouerthrow, the glorious triumphing of God, (*hee hath triumphed valiantly.*)

Secondly, the ouerthrow it ſelfe, as a cauſe of Iſraels reioycing.

Thirdly,

3 Thirdly, the parties deſtroyed, (*The Horſe and the Rider.*)

4 Laſtly, the manner of their deſtruction, it was violent, they were ſhot, or throwne, and they were deſtroyed by water, euen that which was a meanes to preſerue Iſraell in the Red-Sea. The cauſe of *Pharaohs* ruine, and of the deſtruction of the company, is by Iſraell noted, to be the glorious triumphing of God himſelfe. for,

Doct.6. *The children of God, know well enough that the deſtruction of their enemies, depends onely vpon the power of God. And therefore* Deborah *&* Baraak *in that great victory, Iudg.*5. 2. Aſcribed the auenging of Iſraell vnto the Lord. *And* Dauid *though exceeding ſtrong for the warre, yet made he God his ſhield, his confidence in trouble, and when he prayed for the ouerthrow of his enemyes, intreated the Lord to take the matter into his owne hand, Pſal.* 68. 1. Let God ariſe and his enemies ſhall be ſcattered.

Reaſon. For hee is the Captaine of the hoſte of his children, hee is the helper of the poore, and the ſtrength of the weake; and therefore *Dauid* proſpered againſt his enemies, becauſe the Lord was with him, without which preſence of God, the wicked would be too hard for the little flocke of Chriſt.

Vſe. When therefore wee feele ſome ſtrength ouer our owne corruptions, ſome victory ouer Sathans temptations, when wee gaine conqueſt ouer our bodily enemies, & the wicked catch the foyle, let vs not arrogate any thing to our ſelues, for ſo ſhall we derogate from God, but let vs aſcribe all to the power of God, and ſo remember our thankefulneſſe. Thus much of the ſecond poi[nt]. The

2.

The ſecond point is the ouerthrow it ſelfe, as it containes the cauſe of Iſraels thankefull reioycing, when they ſee Gods wrath vpon their enemies, they tooke occaſion to triumph and reioyce; which practiſe of theirs, being regiſtred as commendable, giues vnto vs this further inſtruction: *That,*

The children of God ought to reioyce, and giue thanks, when they ſee the iuſtice and iudgements of God executed vpon their enemies. *Doct.* 7.

For howſoeuer, we are to pray for our enemies, that if it be the will of God he would conuert them, yet the ſucceſſe being left vnto God, if he hath determined not to doe them good, but to ſubuert them; we are to magnifie the Lord for his righteous proceeding.

God ſhall deſtroy thee for euer, ſaith *Dauid*, prophecying of the end of curſed *Doeg*, *Pſal.* 52. 2 and verſe 6. *The righteous ſhall ſee this, and laugh at it.* And *Pſal.* 58. 10. *The righteous ſhall reioyce when he ſeeth the vengeance.*

Which eſpecially is to be vnderſtood of thoſe that are enemies vnto the Church of God, perſecuters of me, as I am a member of that Church, and a childe of God.

For in Gods dealing with the wicked, his mercie or his iudgement doth ſhine towards his Church, iudgement vpon the wicked is a harbinger and forerunner of the peace and proſperity of the ſame. When *Saul* became a *Paul*, then had the Churches reſt, *Acts* 9. 41. When *Saul* is either conuerted or confounded, peace befals the Church. *Reaſon* 1.

Reaſon 2. On the contrary, the temporary wrath of God, and the cloudes of his diſpleaſure doe ouer-ſhadow the Church, while the wicked glory heere in the ſunne ſhine of their proſperity, tyrannizing ouer the righteous, breathing out threatnings, & threatning the blaſts of perſecutions againſt the Saints of the euer-liuing God; good reaſon therefore haue they to reioyce when they ſee their ruine.

Vſe 1. Which point in the firſt place, may too iuſtly checke the dulneſſe and backwardnes of our hearts, in this reſpect. We may iuſtly ſay with the Prophet *Dauid*, *The bands of the wicked haue robbed vs.* How oft haue thoſe enemies of ours and Gods truth, the Romiſh Catholickes ſought our deſtruction, by matchleſſe and vnheard-of Treaſons? but God hath croſſed their enterpriſes, curſed their endeauours, and brought the miſchiefe of their owne deuiſes vpon their owne heads. If euer Iſraell had, we haue cauſe to lift vp our hearts and heads with ioy. And thus much of that ſecond point.

3.

The third point is the conſideration of the parties deſtroyed, particularized here to be the *Horſe and the rider*, that is, *Pharaoh* and his whole company.

I might ſtand here to ſhew you, but I will but note it, how generally oftentimes God doth ſweepe away the enemies of his Church, without reſpect to place or perſon, the King as well as the Subiect, for *Tophit* is prepared for both, that are wicked; *Hee proues Kings for his anneinteds ſake*, 1 Chro. 16. 21.

But

4.

But I will adioyne vnto this the laſt point, and that is the manner of their deſtruction, of Gods dealing with the *Ægyptians*, he dealt very violently with them, as the word ſignifies, they were (*throwne*;) and generally, (*the Horſe and the rider.*) Hence let me obſerue this point vnto you: *That,*

When God once ſets himſelfe to fight againſt the enemies of his Church, their deſtruction is vnreſiſtable, moſt fierce and violent. Doct. 8.

The wicked are not able to ſtand before the Lord in the day of battell.

For the anger of the Lord, and his iealouſie ſmoakes againſt the diſobedient, Deut. 29. 19. *God is a conſuming fire to the wicked,* Heb. 12. 29.

His wrath is like a cup of red-wine, Pſal. 75. 8. *The wicked of the earth ſhall wring out, and drinke the dregs thereof.*

I will tread them in mine anger, their blood ſhall be ſprinkled vpon my garments, Eſay 63. 3.

The iuſtice of God will neuer be ſatisfied, vntill the bloud of all perſecuting *Pharaohs*, and ſcoffing *Iſmaels*, be vpon the ground.

For the Lord is a terrible warriour, whoſe right hand teacheth him terrible things, Pſal. 45. 4.

And if he draw his ſword, all the Nations of the earth cannot cauſe him to put it vp. *If I whet my glittering ſword, and my hand lay hold on iudgement, I will render vengeance to mine enemies,* Deut. 32. And therefore, to that end, to ſhew how violent hee is againſt the wicked, hee mentions here the Horſe as well as the Rider, to ſhew that he plagues the very inſtruments

inſtruments which vngodly men vſe to hurt his Church withall, eſpecially if they put their confidence in them.

Reaſon 1. Such is the zealous loue and affection which the Lord beareth towards his children, which cauſeth him to remoue any thing out of their way that might hurt them. This the Prophet renders as a reaſon of Gods fierce and cruell dealing with his enemies, *Eſay* 63. 7. *The louing kindneſſe and goodneſſe of God towards the houſe of Iſraell.*

Reaſon 2. Secondly, thoſe that are enemies to Gods Church, are Gods owne enemies: Thoſe that perſecute a Saint of God vpon the earth with Sword, Bowe, Horſe, Tongue, perſecute Chriſt Ieſus himſelfe, which moues him to great diſpleaſure againſt them, to cloath himſelfe with the garments of vengeance, to throw themſelues and their horſes into the ſea.

Reaſon 3. Laſtly, the vngodly often put their confidence in theſe inſtruments, wherewithall they wrong the righteous, theſe are the ſtayes of men: *Doeſt thou not know my birth, my eſtate, my place, my honour?* by theſe I will treade thee vnder-foote: Theſe men, and theſe Horſes doth God often confound together.

Vſe 1. Let all men therefore in the firſt place conſider what a fearefull thing it is to haue the Lord our enemie; Better is a liuing Dogge then a dead Lyon, a poore man in the fauour of God, in whoſe preſence is life, then a great man deſtitute of his loue.

Vſe 2. Secondly, let this be a bridle of reſtraint, and a hooke in the noſtrils of all ſecret and open enemies

of

of Gods Church, Romiſh perſecuters, and Engliſh ſcoffers. You that delight to make your ſelues drunke with the bloud of Gods Saints, ſhal be your ſelues drunke with the dregs of Gods wrath. You that deuiſe and plodde which wayes to fore-ſtall the free paſſage of the Goſpell. You that gallop and runne faſteſt on in your miſchiefe, ſhall come downe with a miſchiefe; when God ſhall put on armour of proofe, and come forth againſt you, you ſhall not be able to ſtand: And ſuch a time there is, if God be a God of truth, which were blaſphemie to doubt of, a time of thankefulneſſe, a time of reioycing for Gods children, when they ſhall ſee the Lord *rayne fire and brimſtone, ſnares, and fearefull tempeſts vpon their enemies, as their lot and portion: For the righteous Lord loueth righteouſneſſe, and his countenance beholdeth the vpright*, Pſalme 11. Which may exceedingly comfort a childe of God, in his greateſt extreamity.

I commend this doctrine to two ſorts of men.

The firſt is the profane Atheiſt, of whom euery place doth ſwarme, the earth groaning vnder the burthen of them, whom wee may finde in euery Alehouſe, ſcoffing at gouernment, deriding Gods Miniſters: Theſe are enemies to the Church of God, and theſe are perſecuters in theſe dayes of peace, whoſe poyſoned tongues faſten the hypocrite, Puritane, vpon euery one that makes any ſhew of goodneſſe: The time ſhall come when thou ſhalt wiſh, that, that which thou perſecutedſt in another, thou hadſt proſecuted thy ſelfe, when all rayling *Shemies*, ſcoffing *Iſmaels*, perſecuting *Pharaohs* ſhall

be trodden vnder foote like *Moab*, and threſhed as ſtraw is threſhed in *Madmennah*.

2 The ſecond ſort, whom I would haue take notice of this doctrine, is the bloudy Papiſt, with whom peace is moſt dangerous, becauſe their doctrine and practiſes are damnable, diuelliſh, inſatiably thirſting after the bloud of Kings and Princes: Bleſſed are thoſe that haue nothing to doe with them; Bleſſed be God for their little entertainment which they haue amongſt vs, and for our lawes which giue them leſſe: But yet the taile of Antichriſt will too often ſhrowd in it ſelfe amongſt vs, houſe-creeping Prieſts and Ieſuites, *who leade captiue ſilly ſoules laden with ſinne*, 2 Tim. 3. 6. The euill-fauoured leane Kine of *Pharaoh*, whoſe endeauour is to deuour the fat Kine, euen thoſe that feede in the paſtures of Gods ſanctuary, God will one day bring downe theſe, and that whore of *Babylon*, with whom they commit fornication, and caſt them together into the bottomeleſſe pit. Thus much of that point.

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6. Point.

THe laſt point which I will note vnto you, ſhall be the meanes that God vſed to deſtroy them, (*Suph.*) the *red, or reedy Sea*; a moſt vſefull element, a moſt comfortable Creature; that which euen-now was a meanes to preſerue Iſraell. I conclude to the terror of the vngodly; *That*,

Doct. 9. *God can vſe the moſt vſefull Creature for the deſtruction of his enemies.*

The water t

them vp, the fire to conſume them, the ayre to poiſon them: All things worke for the beſt to Gods Children: All things conſpire the bane of the wicked, Heauen, Earth, the Creatures.

Thou art neuer ſafe, by ſea, nor land; at home nor abroad; in the field, in the houſe; in the chamber, in thy bed: Thoſe things which yeelds comfort to the Saints, yeelds none to thee, ſo long as thou art an enemie to God. *Vſe.*

Why then, oh yee fooles, will yee fight againſt God? *Saul, Saul, why kickeſt thou againſt pricks?* God can eaſily, and God will be auenged vpon thee.

FINIS.